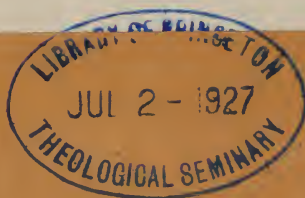


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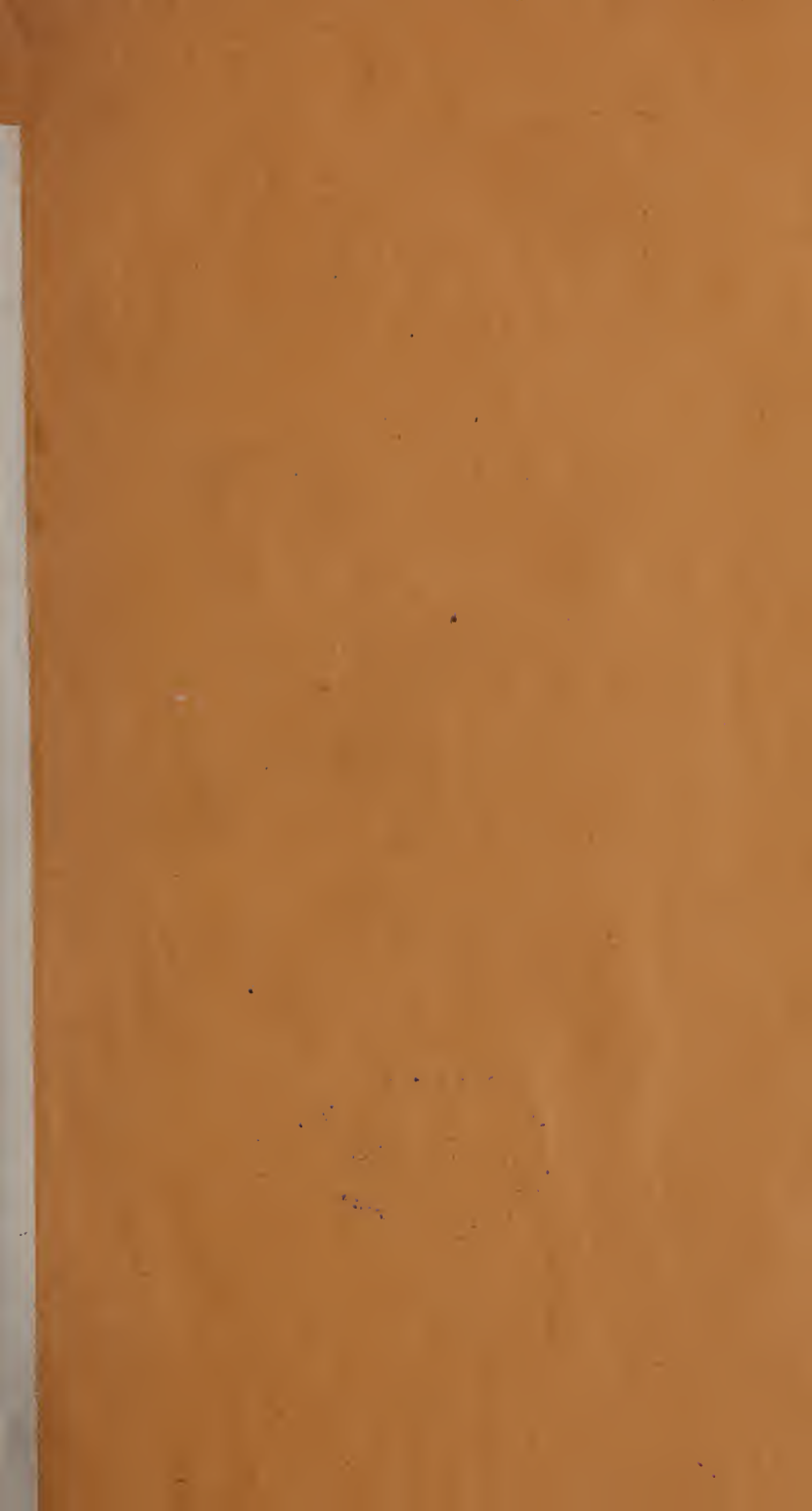


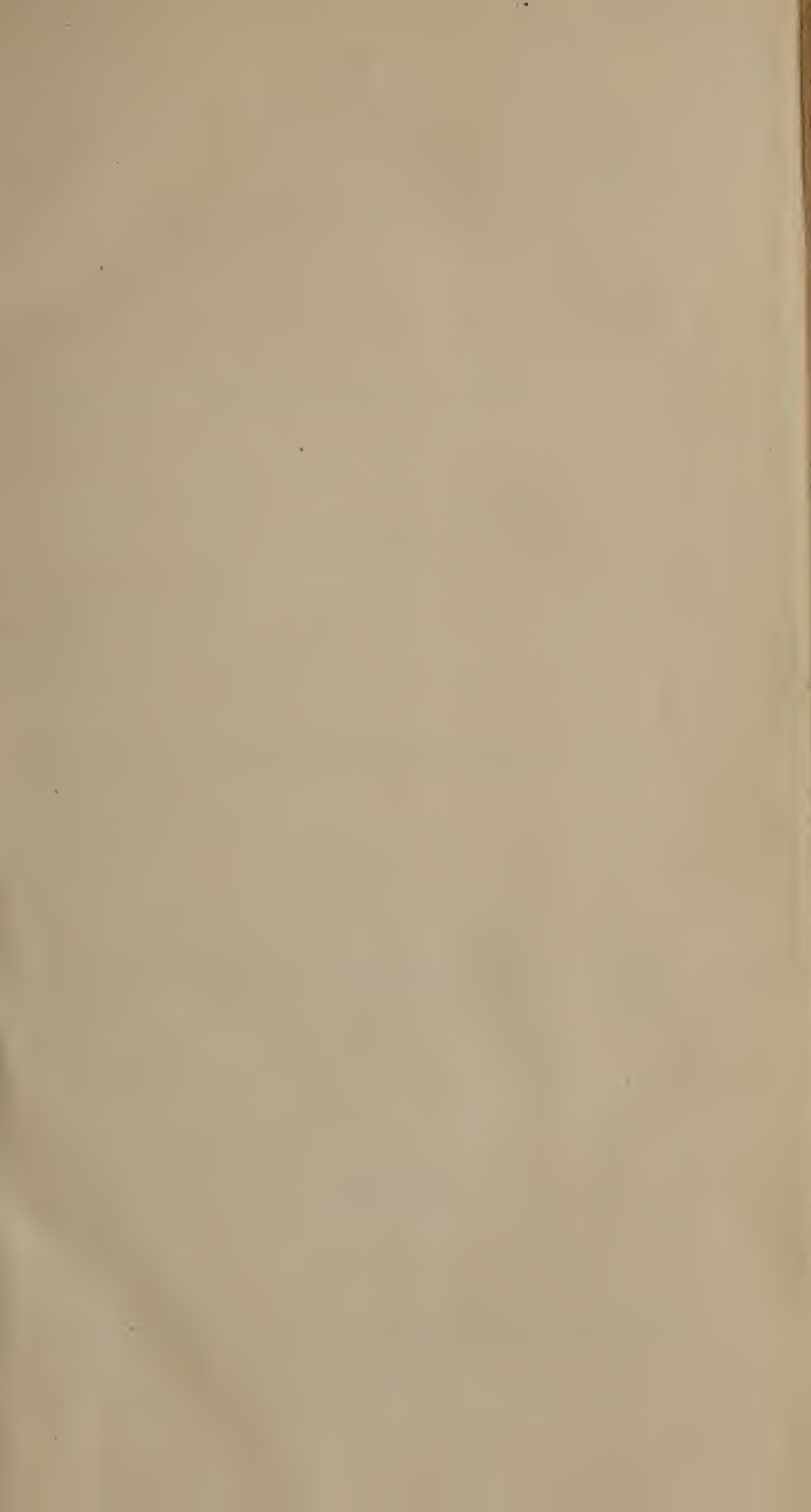
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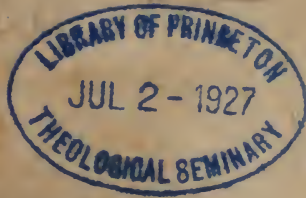






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THE



MASSACHUSETTS

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Baptist Missionary Magazine.

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VOL. IV.
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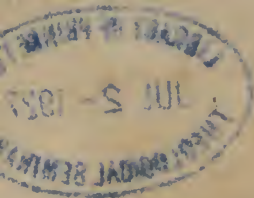
PUBLISHED FOR THE BENEFIT OF THE SOCIETY.

"Ye shall be witnesses unto me, both in Jerusalem, and in all Judea,
and in Samaria, and unto the uttermost parts of the earth.

JESUS.

—●—
BOSTON:

Printed by MANNING & LORING, and LINCOLN & EDMANDS.



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THE EDITOR TO HIS PATRONS.

RESPECTED FRIENDS,

FROM the continuance of your patronage, we are now encouraged to commence the IVth. Volume of the Magazine. It is with much pleasure that we are enabled to state, that the demand for the Magazine has not diminished, but that two or three hundred subscribers have been added, since the commencement of the IIIrd. Vol. A few indeed have dropped their numbers; some from the difficulty of obtaining them, and others from the difficulty of paying for them; and possibly some from dislike. It is by no means surprizing, that among such a number of readers there should be a diversity of tastes. Some are most interested in what relates to the spread of the Gospel among the heathen: others take a more lively interest in the accounts given of reformatations nearer home; the increasing prosperity of Zion in our own country, awakens their warmest zeal and gratitude. To both of these classes we can only say, that whatever can be obtained either from India, or from our own country, which is deemed of sufficient interest to claim insertion, has not been designedly omitted.

Our intercourse with India is almost wholly interrupted. We hope ere long that *what now lets* will be removed out of the way. The immense fields in those regions, which invite missionary labours, we hope will not long lie uncultivated.

Since the commencement of the present unhappy war, we have received few accounts of revivals of religion in our own country. It would hence seem, that

The Spirit like a peaceful dove
Flies from the realms of noise and strife.

We are happy, however, to hear that God is visiting some parts of our land with showers of heavenly influence. His arm is not shortened, neither is his ear heavy; but our iniquities have separated between our God and us, and hid his face from us. We are still encouraged to supplicate his mercy, and to cry with the prophet, "O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy."

Amidst all our discouragements, we have some auspicious appearances. The Missionary spirit, which has long been visible in the North, is beginning to light up the regions of the South. The visit of our esteemed brother RICE has

been happily instrumental in promoting this great object. "Foreign Mission Societies" have already been formed in most of the principal cities in the Union. A general meeting of delegates from all these Societies is expected soon to be holden either in Philadelphia, or the city of Washington. The object of this meeting is, to establish a GENERAL COMMITTEE, or BOARD OF COMMISSIONERS; and also for the purpose of devising and adopting some practicable method to elicit, combine and direct the energies of the whole Baptist denomination of the United States, in one sacred effort to diffuse among the idolatrous nations the glorious Gospel of salvation.

The Editor avails himself of this opportunity, of paying his acknowledgments to correspondents, and of soliciting a continuance of their favours. He is particularly desirous of obtaining correct information relative to the formation of Missionary Societies, and missionary concerns generally; of revivals of religion among different denominations of Christians; of remarkable instances of conversion; of correct, well written Essays on Scripture doctrines, expositions of difficult texts, and generally whatever relates to Biblical criticism.

The Editor regrets, that so few accounts of the late revivals have been communicated for the Magazine. He earnestly requests the attention of his ministering brethren, and other literary friends to this important subject.

From the present aspect of things, it is confidently hoped, that events are in a train to be unfolded, which will greatly encourage and rejoice the hearts of God's people. We are led to hope that the time is not far distant, when those who have been sowing in tears, shall reap in joy—when our brethren who *go forth weeping, bearing the precious seed* of the word to heathen lands, *shall come again rejoicing, bringing their sheaves with them.*

In closing this address the Editor would unite with his pious friends who patronize this work, in grateful acknowledgments to the Author of all our mercies, for his goodness vouchsafed to our churches, in preserving them from apostacy, and "continuing them in the *Apostles' doctrine*, as well as in breaking bread, and in prayers."

May that divine Redeemer who walks in the midst of the *golden candlesticks*, and who holds the STARS thereof in his right hand, preserve us in this day of declension from the errors of the wicked. And above all, *let us put on charity, which is the bond of perfectness—till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*

Boston, Feb. 1814.

THE
MASSACHUSETTS
Baptist Missionary Magazine.

VOL. IV.]

MARCH, 1814.

[No. 1.

FOREIGN MISSION SOCIETIES.

IN our last, we noticed Mr. RICE's tour to the Southern States, and the probability of foreign Mission Societies being formed in several places.

The one proposed by the Philadelphia Association was organized on the 1st day of Dec. last.

Minutes of their proceedings, plan, address, &c. have been transmitted. The Articles of their Constitution are in substance the same with those already published. See Mag. Vol. 3d, p. 284. Their Address follows:—

Beloved Brethren and Fellow-Christians,

THE views of this institution are made known in the foregoing Constitution. With a single eye to God's glory, and the extension of the Redeemer's interest in the world, we would with others lend our feeble assistance towards the "help of the Lord against the mighty." "THY KINGDOM COME," should not be merely the formal, but the cordial and energetic petition of every heart devoted to HIM who is the Ruler of NATIONS. Realizing then, as it is our happiness to do, the vast importance of truth, in advancing the best interests of the great human family, and believing that in late providential events, the finger of Heaven has pointed out unto us the plain path of religious duty, we cannot but be confident that our labours will ultimately be crowned with abundant success.

Of the conviction wrought upon the minds of our brethren JUDSON and RICE in India, respecting Christian baptism, and their cheerful submission thereto, you have already been apprized. This change of sentiment in those men of God, must convince us of the necessity of imitating the laudable examples already set us by others of the American Baptists, in giving every encouragement and assistance towards the furtherance of such benevolent designs as are connected with the bringing into the fold of Jesus the far-separated and distant members of the same redeemed family.

We cannot doubt, beloved brethren, your cordial dispositions to act with us ; and therefore solicit your company, as far as is possible, on the first Wednesday in April next, at 3 o'clock, P. M. that we may be enabled to give vitality to that union of exertion which past experience teaches us will not be in vain. Duty is ours, the event is God's. Let us begin, and persist, and we shall prevail. Pray ye for the peace and the increase of the church ; they *shall* prosper that love her. Ye that mention the name of the Lord, keep not silence yourselves, nor let Him rest in silence until he establish, and until he render "Jerusalem a praise in the whole earth."

WILLIAM ROGERS, *Chairman.*

WILLIAM STAUGHTON, *Secretary.*

[The following Circular Address though local in its design, is so well adapted to the state of our denomination at large, that we most cheerfully present it to our readers, hoping it may produce the effects generally, which were the objects of its publication.]

CIRCULAR ADDRESS.

The Savannah Baptist Society for Foreign Missions, to the Inhabitants of Georgia, and the adjacent parts of South-Carolina.

FRIENDS AND BRETHREN,

AS the great family of man are connected together by the same fraternal bond, it is the high duty and interest of all its members to use the best means in their power for the benefit of the whole. Of all those means which have been employed for this great end, none have ever been found so effectual as the preaching of the everlasting Gospel. The obligation to contribute to its extension, therefore, must be proportionably binding.

The Gospel of Christ, exhibiting the most important truths, and furnishing the most exalted motives for action, accurately delineating the path to pure, unalloyed happiness, and deriving its authority from Jehovah himself, produces in its diffusion results in relation to the benefit of man, which human sages, lawgivers and kings, have for ages laboured in vain to effect. Alienated from his God by sin, deprived of the favour of his Creator by apostacy, man wanders in the earth a wretched object, a forsaken rebel, a child of hell. No ray of light, no gleam of hope, issues from his dark abode, to point out the way to restoration, happiness and glory. No human efforts can relieve his hopeless condition. But in the Gospel of Christ, the Sun of Righteousness is seen rising with healing under his wings. His divine rays, wherever they penetrate, scatter the mists which overwhelm man with despair. These discover to him the way of deliverance and joy, and lead to the portals of bliss.

On a great part of the earth, these rays have fallen with the happiest effect, illuminating extensive regions, turning their inhabitants from darkness to light, and preparing them for immortal felicity. But a far greater part of the earth remains unvisited by these

beams, and consequently continues in darkness, and sees no light. But this part waits their appearance, and shall not wait in vain. The time approaches when those who have long sat in the region and shadow of death, shall have light to spring up unto them. The Sun of Righteousness shall diffuse among them the beams of light, and the whole earth shall be full of his glory.

Late events in Divine Providence prove, with convincing testimony, that this time *fast* approaches. Wars and rumours of wars, the overturning of the nations, the rapidly increasing destruction of the man of sin, and the growing spread of divine truth, events, predicted by the prophets, and represented by them as prelusive to the general diffusion of the Gospel, clearly shew that the universal triumph of Christ, the King in Zion, is not far distant. What deserves particular notice in this view, is the Missionary spirit, which, within a few years past, has been kindled with enthusiastic ardour in Europe, at the altar of divine love. Under its influence great things have been attempted and performed in idolatrous nations.

America, catching the same hallowed spirit, has been animated to similar exertions. Beside many societies formed for missionary efforts in this country, one, to the immortal honour of our Congregational and Presbyterian brethren, has been organized by them, of considerable extent and importance. Under their patronage, Missionaries have been sent out for the purpose of effecting establishments in the East, for the diffusion of the Gospel among the heathen tribes.

That our brethren of these denominations should not be *alone*, in this great work, God, in the arrangements of infinite wisdom, has been pleased to bring some of their Missionaries over to the Baptist persuasion. These, still desirous of pursuing their generous, disinterested career for the benefit of the heathen, now present themselves to the American Baptists for support. And shall they present themselves in vain? Friends and Brethren, can the finger of Divine Providence, so evidently marking out the path for us, be mistaken? Can the Lord's will, so clearly made known in this dispensation, be misinterpreted? Surely not: it cannot be. If then it be the high duty and interest of the great family of man to promote each other's happiness and the benefit of the whole, and that it is, cannot be denied; and if the diffusion of the Gospel of Christ be the most effectual means for securing these objects, a truth that must be admitted; then is it undoubtedly our duty and our interest, to embrace the present auspicious moment, and engage with joyful haste and determined energy in the great work of evangelizing the poor heathen.

Since the secession of our dear brethren Rice, Judson and Lady, the individuals alluded to above, several Missionary Societies have been formed by the Baptists in America. These societies have for their object the establishment and support of foreign missions; and it is contemplated that delegates from them all, will convene in some central situation in the United States, for the purpose of organizing an efficient and practicable plan, on which the energies of

the whole Baptist denomination throughout America, may be elicited, combined and directed, in one sacred effort, for sending the word of life to idolatrous lands. What a sublime spectacle will this convention present! A numerous body of the Lord's people, embracing in their connexion between 1 and 200,000 souls, all rising in obedience to their Lord, and meeting, by delegation, in one august assembly; solemnly to engage in one sacred effort for effectuating the great command, "Go ye into all the world, and preach the Gospel to every creature."

What spectacle can more solemnly interest the benevolent heart! What can be more acceptable to our Heavenly Father! We invite you, dear Friends and Brethren—we affectionately and cordially invite you, to embrace the privilege of uniting in so glorious a cause, so divine a work. God has put great honour upon us, in giving us so favourable an opportunity of coming up "to the help of the Lord against the mighty." In doing so, he has conferred upon us a distinguished privilege. Shall we be insensible of the honour? Shall we disregard the privilege? God forbid. Living in a country whose generous soil yields, with moderate industry, more than a sufficiency of the comforts of life, and professing in great numbers to be redeemed from our iniquities, our obligations to exert ourselves for the benefit of our race and the glory of God, are great indeed. O let us feel, impressively feel, the force of these obligations, and act correspondently with them.

And we trust that in our attempt to act in this manner, no sectarian views, no individual prejudices, no party considerations, will have leave to operate any unfriendly influence upon a design conceived in disinterested benevolence, and having for its object the good of man and the honour of his Creator.

Connected with this address to you, Friends and Brethren, is the Constitution* on which our Society is organized. According to this, you may either become members with us, or donors, or both. In either character we will cheerfully receive your aid; and in both, we hope to have the pleasure of ranking great numbers of you.

Wishing you grace, mercy and peace, we remain affectionately, your servants in the Gospel, for Christ's sake,

Savannah,
17th Dec. 1813. }

WILLIAM B. JOHNSON, *President.*
WILLIAM T. BRANTLEY, *Cor. Sec'y.*

PENANG.

IN a former Number we mentioned, that our brethren Judson and Rice had fixed on *Penang* as the seat of their Missionary labours. This notice has led a number of our readers to request information on this subject. In order to answer these inquiries, we give the following extracts from Dr. Buchanan's *Christian Researches*.

Prince of Wales' Island,† or, as it is called by the natives, *Penang*, or *Pulo Penang*, that is, the island *Penang*, is the capital of

* See Mag. Vol. 3d, p. 284.

† See Morse's Gazetteer, at the article *Prince of Wales' Island*.

the British Malay territories, and is the proper place for the cultivation of the Malay language, being situated close to the main land of Malacca. As there is a College in Bengal for instructing the English in the languages of the continent of Hindostan, it is equally expedient that there should be an Institution in Penang for the cultivation of the Malay tongue, and of the various dialects of our insular possessions. The Dutch attended to this object in the very infancy of their empire. Besides, it is probable that Penang will, in the progress of Eastern civilization, become the great emporium of Asiatic Commerce. Its sudden elevation is a prognostic of its future celebrity. It is situated on what may be called, "the high way," in which ships sail from either hemisphere; and is the very centre of British navigation in the East. The Author resided on this island for about a month, and was greatly surprised at the variety of languages which are spoken, and at the different races of men who present themselves to view in this infant settlement. The merchants are chiefly of the Malay, and Indo-Chinese nations. John Shaw, Esq. was prosecuting the study of the Eastern Malay language, when I visited the island, and has since published a considerable portion of a Malay Grammar.

Penang, and the neighbouring settlement of Malacca, are most favourable stations for the study of the various dialects of the Malay and Chinese Languages; and for pouring forth from the press useful works for the civilization of maritime and Austral Asia. Every week, boats of different nations are ready to carry off every thing that is printed to their respective regions. The Author found here a general spirit of inquiry, a communicative disposition, and an unusual thirst for knowledge; for the civilities of commerce have a tendency to weaken prejudice and superstition among barbarous tribes.

Although the Dutch introduced Christianity on every island where they established a Government, yet the greater part of the Malay islands are involved in darkness. The natives are of three general casts, Pagans, Mahomedans, and Chinese. The Mahomedans chiefly inhabit the shores, and the Pagans the interior parts of the islands. The barbarism of the interior nations in Sumatra, Borneo, and other islands almost exceeds belief. Marsden, in his history of Sumatra, had informed us that it was usual with the natives of the interior, called the Batta tribes, to kill and eat their criminals, and prisoners of war; but the researches of Dr. Leyden have led to the discovery that they sometimes sacrifice their own relations. "They themselves declare," says he, "that they frequently eat their own relations, when aged and infirm; and that not so much to gratify their appetite, as to perform a pious ceremony. Thus, when a man becomes infirm and weary of the world, he is said to invite his own children to eat him in the season when salt and limes are cheapest. He then ascends a tree, round which his friends and offspring assemble, and as they shake the tree, join in a funeral dirge, the import of which is, 'The season is come, the fruit is ripe, and

it must descend.' The victim descends, and those that are nearest and dearest to him deprive him of life, and devour his remains in a solemn banquet."*

These cannibals inhabit the interior of the island of Sumatra, on the shore of which is the English settlement, Bencoolen, or Fort Marlborough. We have been settled there for a long period, and trade with the inhabitants for their spices. In return for the *pepper* which the natives give us, it would well become our character as a Christian nation, were we now to offer them the *New-Testament*.

Another description of barbarians in the Eastern Isles, are the *Haraforas*, called by the Dutch, the *Alfoers*. They are to be found in almost all the larger islands. "In their manners, says Dr. Leyden, the most singular feature is the necessity imposed on every person of, some time in his life, imbruing his hands in human blood : and in general, among all their tribes, no person is permitted to marry, till he can shew the skull of a man whom he has slaughtered. They eat the flesh of their enemies like the *Battas*, and drink out of their skulls ; and the ornaments of their houses are human skulls and teeth."† When the Author was at Pulo Penang, he himself saw a chief of the Malay tribe who had a staff, on the head of which was a bushy lock of human hair ; which he said he had cut from the head of his enemy whom he had killed.

The Author has mentioned the foregoing circumstances to shew what Paganism is in its natural state, and to awaken some desire of civilizing a people who are now so accessible to us. Some philosophers, of the school of Voltaire and Gibbon, have been extravagant in their eulogium of man in a state of nature, or in some other state devoid of Christianity ; and it is to be lamented that some *Christian* writers have tried of late to draw the same picture. But Paganism in its best estate, is well described by one line of the poet :

Monstrum, horrendum, inferme, ingens cui LUMEN ademptum. VIRG.

A horrid monster of enormous size, of ugly form, and void of light.

Mrs. E. WOOSTER'S Narrative of Religious Experience. Addressed to the Baptist Church in Stratfield, (Conn.)

By an account from another hand it appears, that the writer of the following narrative, was baptized in the month of December, 1810, by the Rev. Asahel Morse, (probably in the Housatonic river, in Huntington, Conn.) and the narrative presented to the Baptist church in Stratfield, when she proposed herself a candidate for communion with them, some little time after.

Ed.

IT is a duty I owe this church and its much-esteemed pastor, to relate to them some of those events, and describe some of those impressions, which appear to have been instrumental of a work of grace in my heart. I shall endeavour, as far as I am able, to gratify you respecting that work, from its commencement, until my

* *Asiatic Researches*, Vol. x. p. 203.

† *Ibid.* p. 217.

conversion to those peculiar sentiments of the Baptists, which now so endearingly unite me with that people. May the union never be dissolved. May it continue until time shall be no longer! and then, may it receive the ripening influences of an eternal and heavenly friendship.

Were I to attempt a complete account of what I have experienced, or to make known *all* which Jesus has done for my soul, it would require nothing short of an entire history of my life, and of every idea and reflection, occurrence and circumstance connected with it; so interwoven with the very thread of my whole existence past, present, and future, does this work of Almighty grace *now* appear to me, although but a short period has elapsed since I have been made *sensible* of its operations. It would be *impossible* for me to relate *all* my religious experience; but with Divine assistance I will do it *in part*.

Four years and a half only, have I known a Saviour! For some time previous to this period, (perhaps two or three years) my attention had been unusually turned to the *Bible*; or rather, to such *selections* from it as are frequently put into the hands of young persons; and which, a sense of duty in the education of my daughter, had led me to use with her and some other children who were committed to my care. Our selection was Mr. Sampson's "Beauties of the Bible." And I have reason to believe that the first *spiritual* interest I ever felt in the written word of God, was, through his grace, excited by teaching pieces from that selection, and hearing them pleasingly repeated.

I began, also, about the same time, to convert to my own use, a selection from the Bible, entitled, "Sacred Extracts." The Psalms, in particular, of which it contained a considerable number, attracted my first attention: and I was not long conversant with that inestimable part of the Holy Scriptures, without beginning to appropriate many passages to my own case and feelings.

It is here worthy of remark, that many of those identical psalms, (though somewhat varied in the translation) and other admirable portions of Scripture, had been for years, objects of my weekly attention, without having excited feelings at all more devotional, or spiritual, than if I had regarded them in the original Hebrew and Greek. Whether this proceeded from the hard and unrenewed state of my own heart—the inefficacy of a set *form*, to excite devotional feelings—the dull and irreverent manner of *administering* that form—or from all these causes united, is not for *me* to determine.

At a period not far distant from this, I began to be dissatisfied with the Episcopal mode of worship, and that kind of preaching on which I had, from an early age, chiefly attended. The very small degree, either of profit or pleasure derived from it, induced me frequently to omit attending at all; and at length, suggested the thought of seeking elsewhere, for that spiritual food I began to covet. Before this, I had entertained the most entire contempt for every religious denomination and mode of worship but the Episcopal. I regarded all others as little above Heathen; which con-

temptuous opinion I now believe to have arisen wholly from sectarian pride, bigotry, and the most profound ignorance of the *real* principles of the Christian religion. A species of ignorance unpardonable in any one who lives in a Christian land, and can read the Bible.

But since it is a melancholy fact, that there are thousands, nay, probably millions, who *do* live in a Christian land, and who *do* read their Bibles, who yet remain in profound ignorance of the real principles of Christianity; can we avoid inquiring whether those teachers who knowingly and willingly keep mankind in such ignorance, and encourage this sectarian pride and bigotry, may not one day have the 'blood of souls' to answer for?

To pursue my own recital.—The death of a near relative, about this time, doubtless contributed to impress serious things more deeply upon my mind; and by causing a temporary change of residence, hastened the object I had in view, of attending at a different place of worship.

Among other consequences of this change of residence, one, perhaps, deserves particular notice, which was, having my studies directed to certain books I had never before read. Of this number, I recollect was "Law's Serious Call to a Devout and Holy Life." And I hope I shall not be thought superstitious, if I regard as somewhat *providential*, the *manner* in which it was presented to me: before this period, I should have called it *accidental*; for I literally *stumbled* upon it, while walking over the floor, where lay a large importation of newly-arrived books. Stooping to take up *this*, it occurred to me that I had heard it recommended by a judicious friend; and I determined to give it a perusal. The result was, that I acquired many new and extremely useful ideas on the subject of practical devotion; and have since uniformly recommended it, as an excellent book for persons who are just *beginning* to think it a 'reasonable service' to 'present their bodies a living sacrifice, holy, acceptable unto God.' But I should be sorry to have a sincere inquirer after Gospel truth, *stop* at an author not more *entirely* angelical than *this*.

Another mode of instruction arising from the same source, (residing among a multiplicity of literary matter) and which appeared to me equally providential, was, the circumstance of having my eye frequently attracted by the very *wrappers* of the books around me.* Among those wrappers, were refuse leaves of sermons; (I knew not, until a long time after, by whom composed,) which, for richness of matter, and genuine simplicity of manner, exceeded any that I had before seen; and did not fail of leaving a deep and durable impression upon my mind. You will not be surprised that they did so, when I inform you they were those of the justly-celebrated and excellent President Davies.

I should not have detained you with a recital of these trivial circumstances, were I not persuaded of your friendly interest in all my

* Mrs. W. is daughter to the late Isaac Beers, Esq. of New-Haven, one of the principal bookfellers in New-England.

spiritual concerns ; and had I not been particularly struck with the recollection, that many years ago I enjoyed the same opportunities for religious studies, without having derived any spiritual advantage from them. The *only* cause of this difference must have been, that, until the period of which I have now been speaking, God's time to be gracious was not arrived.

Neither do I mention those opportunities, as having been the *first* I had enjoyed for literary pursuits. I had, from an early age, had free access to books ; I may almost say of every kind. But having, for several years, adopted somewhat of a methodical course of study, I despised *incidental* reading, and so lost the benefit of it. A needless sacrifice—yet, I believe, a very common one.

I proceed to inform you what, probably, had more influence upon my mind than any other *external* circumstance. An able, and truly evangelical preacher was then employed in the congregation I had recently joined. And after hearing for nearly the term of six months, the *Gospel* dispensed in its *purity*, (*one* important article excepted) and the throne of grace addressed with appropriate solemnity, humility and fervour, by the Rev. Mr. Stuart, (now one of the Professors in Divinity College, Andover, Massachusetts) I began with the blind man of whom we read, to behold 'men as trees walking ;' or, in other words, to see a new universe moving before me ! The simple, yet stupendous system of salvation by Almighty and Sovereign *grace* alone, through faith in the imputed righteousness and atoning blood of Jesus Christ, applied to the heart by his Holy Spirit, struck my mind with all the energy of truth. It has left an impression never to be effaced ; but which will, on the contrary, grow deeper and brighter through the ceaseless ages of eternity !

The doctrines and precepts of the *Bible*, thus explained and thus enforced, appeared to me as indeed of divine origin and authority : I may add, as *new* as though but recently revealed from heaven ; and as *clear* as if written with a sunbeam ! Views of that spirituality of the Divine Law which requires the obedience of the *heart* as well as of the life, now broke in upon my mind, with a splendour only to be imparted by the light of the glorious Sun of Righteousness. A humbling sense of the entire depravity and helplessness of the human race, and of my *own*, in particular, succeeded to those first impressions ; and I feelingly realized that I was condemned by the law. But, forever blessed be the name of the Lord, although I have unceasingly felt that I *deserved* to be cast off, I have never been left to believe that I *should* be. Though daily, hourly, and momentarily conscious of being justly exposed to Divine wrath ; my convictions can never drive me to despair, while knowing, loving, and desiring to obey Him, who 'is able to save them to the *uttermost*, that come unto God *by him*.' May the same Almighty Power which preserves me from despair, keep me, in like manner from presumption, and from all those other sins, which 'do so easily beset me.'

An observance of the special ordinances of Christ was the next thing that interested my attention. I ought rather to have said,

the ordinance; for I had then, no just conceptions respecting more than *one*. And 'how *could* I, except some man should *guide* me?' (as inquired the Ethiopian.)

It is too well known in what manner even the most evangelical of the Pedobaptist ministers 'guide,' in this respect, for *me* now to remark upon it, were I so disposed and qualified. Leaving it, therefore, to those abler pens which have already done ample justice to the subject, I resume the thread of my own particular experience.

Having, after my arrival at adult years, while attending on the Episcopal mode of worship, ignorantly, and in compliance with worldly custom, received the sacrament of what *they* call baptism; and having, as yet, no gospel ideas concerning it, I looked only to that *other* positive institution implied and commanded in those ever-endearing words, 'This do in remembrance of me.' And after exhibiting to my pastor, and he had presented to the church some satisfactory evidence of a work of grace in my heart, and being propounded in the usual manner, I was admitted to their communion and fellowship. Since which, (until the time of my conversion to Baptist sentiments) I have sincerely endeavoured to "walk with them in Christian fellowship, and in a due attendance upon all the institutions of Christ," so far as I *understood* those institutions.

I have, also, cause to believe, that although in my *present* view of things, I was, as to external forms, an irregularly admitted member; I was, notwithstanding, indulged with *some* manifestations of acceptance from the great and gracious *Head* of the Church! *He* is the only 'door!'—Yet surely, we are not, on this account, to slight his own ordinances!—No; nor to vary from them, in the smallest degree.

Baptism by immersion, after profession of 'repentance toward God, and faith toward our Lord Jesus Christ,' is the only *external* sign of church-membership which *He* has appointed!

It will, perhaps, be deemed excusable, if, while mentioning my first connexion with a Christian church, I add, that I *did* in some sort endeavour to shew forth my faith and charity, by my 'works.'

Not in a *legal* light, have I, at all since my conversion to the Christian faith, viewed the duty of good works: on the contrary, I do not recollect to have performed *one*, in which there was not sin enough, either in matter or manner, to condemn me forever, without the interceding breath of that glorious High Priest, that 'other Angel with the golden censer,' who knows how to make not only the prayers, but even the smallest duties of his saints acceptable. Certain I am, however, that I did sincerely strive to act up to the profession I had made. I think I can also say, that the honour and interest of the Christian cause in general, and of that church in particular, were among the first and dearest objects of my regard; were objects, for the promotion of which, I was willing to make very great sacrifices—to endure very great self-denial and mortification.

Such was the state of my mind, and such my correspondent practice, for a period of three years and a half.

I come now to that part of my narrative, in which *you*, my dear readers, will, I presume, feel more particularly interested.

I have to inform you, that the first doubt which ever entered my mind, concerning the validity of infant baptism, was, under Providence, suggested by about twenty words in the sermon above alluded to.

Though strictly evangelical in other respects, this sermon treated not of your *distinguishing* sentiments; and yet, by one short and simple question, it excited inquiry in my mind, which, after a long and severe struggle with inward doubts and fears, and with manifold outward trials and temptations, has at length issued in a most clear and satisfactory *conversion* to those sentiments. May the Author of all light and knowledge enable me, if I have 'received the truth,' to 'walk in the love of it.'

Strange as it may seem to an unprejudiced mind, so implicitly had I relied on *human tradition* respecting baptism, as never before to have *thought* of such a thing as searching the Scriptures with a particular eye to *that* ~~fact~~ *et*. Nor should I, probably, so *soon* have been led to an anxious investigation of it, had I not been *externally* impelled by that strange system of persecution already described.*

When permitted to comprehend from what cause that persecution proceeded, I sat about searching the Scriptures, in good earnest, to see, 'whether those things were so,' the bare *suspicion of believing* which, had subjected me to such 'cruel mockings.'

The result of my search, (and I would humbly add, of the many prayers and tears accompanying it) has, blessed be God, been such as you now see. With the Bible for my only guide, I am as unable to find in it, a command for any external baptism other than that which the Lord of glory himself instituted, honoured by his own example, and ordained to be administered to all his followers, as I should be unable to find in it an injunction to go on pilgrimage to Mecca.

Should it be said, that 'this confident belief in the truth of Baptist tenets is the offspring of ignorance or partial information,' I reply, Blessed be *such* ignorance, and blessed be *such* partial information.

If reminded that millions of wiser and better persons than myself are of a different way of thinking; to *this* also I cheerfully accede. I know there have been multitudes of Christians, compared with whose knowledge of the Bible, my own is but the study of its alphabet, who have never adopted the peculiar sentiments of the Baptists.

But all this does not prove, that ever *one individual* who had not read or heard any *human* opinion on the subject, and was otherwise unprejudiced, could, after studying the Bible carefully and in a right spirit, find any such thing in it as infant baptism, under the Gospel dispensation.

Far be it from me to assume, that I *understand* the Scriptures better than many who *differ* from me; but if I consulted them respecting a particular mode of belief, without any possible human prejudice

in favour of that mode, was it not a likely way of arriving at the truth? Forbid that I should disdain to avail myself of what the wisest and best of *human* minds have imagined. All this in its proper place. But I do insist, that the Bible is the only certain source, whence to *begin* inquiry. After suitable attention to *this book*, it may answer a valuable purpose, to 'compare notes' with fellow-worms, about our particular manner of *understanding* it.

I must now return a few steps, to resume the proper thread of my story.

When, after having sought for truth, as for 'hid treasure;' diligently 'inquired of God' concerning it; and in part compelled, by the unrelenting hand of persecution, to flee to it for shelter; I seemed to be addressed in those memorable words, which, though used on a miraculous occasion, and for the benefit of an inspired Apostle, may with reverence be self-appropriated by the very last and least of the followers of our common Lord and Master. 'And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.'

How *many* times, when 'halting between two opinions,' has this text helped me forward in the path of duty. O, the unsearchable riches of that *written Word*, which can thus supply our every want! which is thus at hand, in every time of need. Again, 'If any man will do his will, he shall *know* of the doctrine.'—Blessed Jesus! have I not done thy will in *this*? And thou *hast* caused me to 'know' of thine *own* doctrine! But, O, with what inward strivings and outward fears was this knowledge preceded! Yes, Satan, to the very last, the finishing stroke of the duty I have recently performed, did not cease to contend with me for its prevention. And thus will he, in some measure, be permitted to strive with the followers of the Lamb, to the last step of their earthly course! Even after divine grace had enabled me to decide on performing this duty, and I had taken some preparatory steps towards it; what disheartening thoughts did he not suggest by the way! What treacherous arguments to seduce me from the onward path! "Is there, really, any necessity for this unusual, this *unevangelical parade*?" (asked the tempter.) "How much more consonant with the *spirit of the Gospel*, and your own retired and reserved disposition, would it be, to remain at home, with your earthly connexions, and only study their individual comfort and your own! You know you have only to 'do justly, love mercy, and walk humbly with your God,' to be *accepted* of him."

This was not the *first* instance, and will not probably be the *last*, of Satan's using Scripture for his own wicked purposes!

"Besides, (resumed the adversary) how do you know, but after indulging your favourite project, you will find, that after all, it was *but* a project: and, that Christ loves you none the better for it? Indeed, this will, beyond all doubt, be the case: and *then* what a fine predicament you'll be in! To have run away from all your former friends, relations and polite acquaintances; perhaps, too, in some way or other, injured your worldly property; dissolved connexion with all the respectable churches, and entered into Christian

fellowship and communion (as you call it) with nobody knows who! Or, if *they* are good people, perhaps they will not love *you*; and so you'll be left *alone* in the world; and *I* shall have you after all!!

"No! miscreant! *that can never be!*" (was the indignant reply with which I was generally enabled to interrupt the tempter.) "*That can never be!* because *Jesus died* to *save* me from your merciless fangs, and *I will*, by his grace strengthening me, *I will* endeavour to *obey* Him in all things. *I will* comply with his own ordinances!"

And then I went on my way again, rejoicing 'for a season;' girding on the gospel armour more closely than before; and fixing the eye of faith on Him who 'was tempted in all points, like as we are; and who 'is able to succour them that are tempted.'

It would be superfluous, my loved and highly-respected friends, to endeavour to describe to *you*, my feelings, after having so far triumphed over the adversary of souls, as to have performed the duty required in those ever-to-be-remembered words, 'Thus it becometh *us* to fulfil all righteousness.' Who, that duly prizes his claim to fellowship with the Divine Speaker, will not wish to be numbered among those with whom *He* condescends to rank himself? You better know, than I can describe, the feelings of those who follow Him in this blessed way; for you have, long since, experienced their power.

You are also, for the same reason, more aware of the hurtful consequences of too freely indulging those feelings. You will think it needful to remind me, that our dear Lord himself underwent extraordinary temptations, immediately after He had borne this humble testimony to his own institution; and that it especially behoves his frail followers to be more than ever on their guard, after such gracious manifestations of his love.

Nor will you think it useless to remark to me, that there are innumerable *other* duties, which remain to be performed; and which will require all diligence and watchfulness, *so* to perform, as neither on the one hand, to bring any just reproach on our profession, nor, on the other, to expose ourselves to the temptation of foregoing that profession, or any of those appendages of it, which we now deem sacred.

In answer to what I have imagined would be your remarks, were you freely to address me on this occasion, I reply, that my desire of being useful to my fellow-creatures, and especially to their *souls*, seems not diminished, but greatly increased, by what has been recently done for my *own*. And I pray that He who hath thus quickened and comforted me in *spiritual* things, may enable me to be faithful in *external* duties!

I thank you for your *supposed* counsel; and beg of you not to refrain from uttering it, because you consider me a stranger. There are, in reality, no strangers among those who profess 'one Lord, one faith, one baptism,' in the sense *we* conscientiously attach to those words.

Suffer me now to unite with you, in prayer to Almighty God, that, for the sake of his 'well-beloved Son,' and on account of what *He* has done and suffered for *sinners*, he would pour out of his Holy Spirit upon *us*; and not only us, but upon the 'whole Israel of God,—that *all* whom he hath 'ordained to eternal life,' may speedily be united to him by that *living faith* which 'worketh by love and purifieth the heart;' and that *we*, and all whom we love, or for whom we ought to pray, may be of that ever-blessed number! Amen.

(Signed) ELIZABETH WOOSTER.

White-Hills, Huntington, (Conn.) Nov. 21, 1810.

THE LIGHT OF DIVINE REVELATION SPREADING.

AS the sacred Scriptures are the foundation on which all our religious hopes are built, they must necessarily contain whatever is to be believed and practised towards God and our fellow-men. It must hence appear infinitely desirable to every mind at all impressed with the importance of religion, that the HOLY BIBLE should be circulated among all nations, and in all languages. The uncommon efforts which are now making to spread the *sacred word*, must be highly interesting to all the lovers of pure religion. Presuming that the most of our readers are of this description, we present them with the following extracts from the Ninth Report of the "British and Foreign Bible Society," published in London, June, 1813, and re-published in New-York, Feb. 1, 1814.

The following testimony of the Emperor ALEXANDER to the truth and excellency of the sacred Scriptures, must be peculiarly interesting to the American public at the present time, as it serves to develop one trait in a character which the world so justly admires.

Letter of the Emperor of Russia to the Governor-General of Finland. *Wilna, May 13, 1812.*

BEING persuaded that religion is the most powerful instrument of raising the morals of a people, and that when maintained in purity it is the strongest band of support to the State; and having taken into consideration the necessity of increasing the means of enabling our faithful Finnish subjects to gain a right knowledge of the Supreme Being, and of the excellency of their religion, we have, accordingly, in agreement with what a number of respectable Finnish citizens of all classes have proposed, been graciously pleased to approve of the printing of the Finnish Bible with standing types, as tending, in a high degree, to promote this end. As the expense of such an undertaking must necessarily exceed what could be collected among the inhabitants themselves, we have therefore, in compliance with your humble request, been graciously pleased to grant that part of corn tythes, which was originally appropriated to printing the Holy Scriptures, but which in latter times

has been used for State purposes, to be applied for five years, beginning with the year 1812, in aid of printing the above-mentioned edition of the Finnish Bible; and will beg you to communicate this resolution, in the usual manner, to the parties concerned.

(Signed) ALEXANDER.

From Baron Aminoff to the Governor-General of Finland. *Petersburgh, May 27, 1813.*

Sir,

At the same time that I have the honour to transmit you his Majesty's letter, in which you are made acquainted with his resolution to grant the Finnish Bible Society the quantity of corn they have required, I have also to inform you that his Majesty has been graciously pleased to permit them to open a subscription over all his Majesty's dominions where the Finnish language is spoken, as also to import, duty-free, all the articles necessary for the proposed edition of the Finnish Bible.

Translation of an Article inserted in the Abo Gazette, *March 24, 1812.*

ABO.

THE following extract from the circular letter issued by the Ecclesiastical Consistory of this place to the clergy in the diocese of Abo, certainly deserves to be made public, for the more general information of our fellow-citizens.

"The edition of the Finnish Bible, which was printed in the year 1776, having long ago been completely exhausted, and consequently such copies as were at times to be procured, bearing the exorbitantly high price of from fifteen to twenty rix dollars, it was contemplated as a desirable measure, that steps should be taken for printing a new edition of the Holy Scriptures. In the mean time, this unexpected occurrence took place. A worthy member of the British and Foreign Bible Society in London, the Rev. John Patterson, (who still resides for the present in Stockholm, with a view to assist in the execution of an edition of the Swedish Bible on standing types, through the generous contribution of the above-mentioned Society,) came to Abo, with the offer of 500*l.* sterling, in aid of a similar edition of the Bible in the language of Finland. The matter was immediately reported to his Excellency Baron Steinheil, the Governor-General, who, with his wonted attention to, and zeal for every thing good and noble, was pleased without delay to give a favourable representation of the above offer to his majesty the Emperor; to which his Excellency shortly after received the following answer from his Excellency Mr. Speransky, Secretary of State and Privy Counsellor, dated Petersburg, Oct. 20, 1811; a translation of which he has communicated to the Consistory:

“ Having, in consequence of your Excellency’s letter, had the honour, with all due submission, to lay before his Imperial Majesty the proposition made by the Rev. John Patterfon, with a view to the printing of the Bible in the Finnish language; his Imperial Majesty has not only been graciously pleased to signify his approbation of the offer, but also desirous himself to contribute to the distribution of the Holy Scriptures, has granted from his own private purse the sum of five thousand rubles,* to be applied by your Excellency to this object, respecting the remittance of which to your Excellency, I have written to Privy Counsellor Gurjew.”

Where is the good and well-disposed Finnish citizen, who does not gratefully bless this fresh proof of the zealous solicitude of his Imperial Majesty for the real and supreme welfare of his Finnish subjects, as well as the indefatigable and benevolent care of a foreign nation to disseminate and perpetuate, to the latest age, even in these distant regions, the true knowledge of God and Jesus Christ, by means of that Word which he hath revealed for our illumination and salvation?

By these general assistances, to which we hope soon to add the equally noble contributions of our own fellow-citizens, the foundation is laid of an undertaking, which cannot but be crowned with success and the richest blessings; inasmuch as an edition of the Bible on standing types not only supplies the present generation, but at the same time furnishes the surest means of putting the Scriptures into the hands of the most remote posterity, at a moderate price, without any further expenses than what the paper and printing necessarily require.

Notice shall afterwards be given in this paper of the measures which are instantly to be adopted for the execution of this benevolent plan.

Londonderry, (Ireland) August 15, 1812.

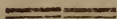
I RECEIVED the precious Treasure of Divine Truth, which the British and Foreign Bible Society were pleased to send me, 1525 Bibles and Testaments, at one half prime cost, quartos excepted. By applying to government, we got them duty-free. Thank God for every help and furtherance in circulating the Word of Life! The expectations of the poor being raised, the sale has been most rapid indeed. The large Bibles, charged to me at 13s. 6d. English, were all sold the first day at 15s. Irish. The octavos were all sold the second day, with a considerable number of small Bibles and Testaments. The times are trying to the poor, yet many from Ennishor, who came to Derry market to buy food for their children, came to my house and said in my hearing, “ We will buy a little less meal, and take home the Word of God with us; as we may never get Testaments for 7d. each again.” Several of the common beggars bought Testaments with the halfpence they begged in the streets.—Robert Jack, a blind man, with a wife and five children, bought two at 7d. each. I asked him how he could

* A ruble is worth about 4s. 6d. sterling.

spare 1s. 2d. in such trying times? He said, "I would feel less, knowing my child to be hungry, than to have it living without the Word of God; and the first money I beg, I will have one of them large ones, for my wife to read for us on the Sundays, and another small one for poor little Tom; and then, thank God, (said he) every child that can read will have a Testament." I was touched to tears myself, and gave the old woman a large Testament, and a small one for Tom. "Sir, (said he) I have 4d. yet, and you shall have it;" but I said, "Buy bread for the little ones with that." As they were going out of the door, I heard the old woman say, "Dear Robert, will it not be very pleasant on the Sabbath-days, that I can read this fine large print for you?"

I can assure you, Sir, in the week past, I saw the grateful tear fall from the eyes of many, and heard their earnest prayers in behalf of the Institution that enabled them to obtain the Word of Life on such easy terms.

The whole 1525 will only last about eleven or twelve days. About 200 have been sold to Roman Catholics; and the greater part of the rest have gone to persons whose clothing and countenances evidently spoke the dearth of the season. Do not leave me to the chiding of the people, without a fresh supply. One thousand five hundred and twenty-five more would not last me a month. Such Testaments as you order for me at 1s. are sold here at 6s. O may God bless his own Word every where, and abundantly reward the work of faith, and labour of love, of the British and Foreign Bible Society!



DISTRIBUTION OF BIBLES AMONG THE ROMAN CATHOLICS.

THE Roman Catholic Bible Society at Ratisbon, formed in 1806, has distributed 27,000 copies of the New-Testament in German, and continues its useful labours, unaided by the British and Foreign Bible Society.

It appears, that from the Ratisbon Society, and other sources, not fewer than 60,000 copies of the Holy Scriptures have been circulated among the Roman Catholics in Germany, in the course of a few years.

A translation of the New-Testament into German, by two pious and learned Catholic Clergymen, with the assistance of several Protestant divines, may be considered a remarkable, and is certainly a most pleasing instance of religious co-operation; and it is important to observe, that the translation has been approved, and publicly recommended by two of the most eminent Protestant Clergymen of Saxony and Switzerland. The translators, Charles and Leander Van Els, are brothers; the latter, who has published a work recommending the free, unfettered, frequent and serious reading of the Holy Scriptures by all ranks, classes, and conditions of people, has lately been appointed Catholic Divinity Professor in the University

of Marburg. Your Foreign Secretary was induced, by the pressing solicitation of this Professor, to contribute 200*l.* for the distribution of 3000 copies of this new version of the Testament among the poor, who could not hope to obtain them by any other means. A condition was annexed to the grant, and most readily acceded to, that the few notes existing in the former edition should be cancelled in the impression promoted by this donation.

RELIGIOUS INTELLIGENCE.

Revival of Religion in Aurelius, Scipio, &c. Extract of a Letter from the Rev. David Irish to the Editor.

Beloved Brother,

AS it is some time since I received the last appointment from the Missionary Society, and as I have not been able to attend to it, I thought it my duty to write a few lines to you, and through you to the Society, to let you know the reasons why I have not been able (consistent with duty) to fulfil my appointment.

The Lord has once more been pleased to visit this part of his vineyard, with a glorious shower of divine grace, in the course of the past year. The hearts of God's people have been made to rejoice, and young converts to sing redeeming grace. The good work has spread mostly over the towns of Aurelius and Scipio, and has taken some of almost all descriptions, high and low, rich and poor, bond and free, black and white, aged and young. One person who is one hundred and three years old, has been hopefully brought to the knowledge of the truth, and could joyfully join with children of eight, nine, and ten years of age, to praise the infinite Redeemer, for his boundless grace and mercy, in pardoning such great sinners, that so justly deserved to be sent to hell.

I have had the privilege of waiting on one hundred and forty-one, in about eight months, who willingly came forward to trace the footsteps of the meek and lowly Jesus into his watery grave.

A number of Pædo-baptists, since the work began, have been brought to give up their former traditions of *infant rantizing*, and visibly put on Christ, by being buried with him in baptism. Among these, are three worthy Congregational deacons. Appearances are still favourable among us. Next week I have a meeting appointed, to administer the ordinance of baptism to a number more of Christ's willing subjects. May the Lord continue his mercy, and spread the glorious work to earth's remotest bounds.

But being in haste, I must conclude with subscribing myself, your unworthy brother, in gospel love,

DAVID IRISH.

Aurelius, April 10, 1812.

From the same, dated Dec. 1813.

After giving a sketch of his journal, he adds, "It does not appear reasonable, to dismiss this subject, without giving a more particular account of some places and circumstances. I had some very agree-

able meetings while on my tour. In the town of Parma, the Lord is displaying the riches of his grace, in calling home backsliders, and in bringing poor sinners to the knowledge of the truth. Here I preached on Lord's day. It was a very comfortable season. Four persons came forward and witnessed a good profession before many witnesses. I was indulged the pleasure, as a servant of Christ, to wait on them in following the footsteps of the meek and lowly Saviour. In this place there is a small regular Baptist church, though destitute of a preacher; but the gracious Lord, who is not confined to any particular means, is daily adding to them of such as we hope shall be saved.

Likewise in the town of Hartland there is an appearance of a good work. I preached here also, and baptized. A number had also been lately baptized by a ministering brother who had been this way. The brethren here keep up a regular meeting, and there is a prospect that a church will soon be gathered in Gospel order. They have a young brother, that labours with them in the ministry.

In the town of Cambra there is also some hopeful appearances. Here I also preached and baptized. It was the first instance in the place. A number of the spectators had never before seen the ordinance administered. There are, however, numbers of preachers travelling in these parts, of different persuasions. Some Methodists; some Free-will Baptists as they call themselves, and some of the disciples of Elias Smith. These can all commune together, notwithstanding their difference of sentiment; while one preaches, do as well as you can, another the eternal punishment of the wicked, and a third the final destruction of hell and the devil, and the annihilation of the souls of the wicked. But they seem agreed in one thing, *i. e.* to oppose the Baptists who cannot join with them.

But the gracious Redeemer is carrying on his own work, and truth is gaining ground in those parts, among the saints of God.

I subscribe myself your brother, in the best of bonds,

DAVID IRISH.

Extract from the Journal of Rev. H. Kendall, dated
Litchfield, Dec. 13, 1813.

IN November, I set out on a journey up the Kennebeck river. I rode as far as Sidney, and then left my horse, and crossed the river and travelled about 4 miles to a neighbourhood where the Lord is reviving his work. I tried to preach to the people, who paid a very solemn attention to the word. After the meeting, brother McMaster baptized five persons, four of whom were youths. I then returned to Sidney, and preached to an attentive assembly. The next day I rode to Canaan, where I crossed the river, and again travelled on foot 3 miles, to visit a small destitute church, with which I preached in the evening. Though few in numbers, they appeared to be *strong in faith*. I returned and preached in the evening; and the next day visited a neighbourhood near the mouth

of Sandy-river, and preached in the evening, to an attentive assembly, some of which appeared to know and love the truth. The morning following, before day, I was called to visit a woman supposed to be dying. When I came into the house, I found the family in tears; but the dying woman was rejoicing in the Lord, who had redeemed her soul. She expressed a longing desire to go and be with her Saviour. After praying with her, she requested me to sing a hymn, which I accordingly did, and left her about eight in the morning. She continued until the night following, and then left the world, in the triumphs of faith.

From this house of affliction I went on to my appointment at Starks. This was Thanksgiving-day. I attempted to preach to the people, and was favoured with a very precious season. The Lord was evidently in this place. I tarried for the night at Mr. Thomas Waugh's, and was much comforted in hearing Mr. W. wife and daughter relate the work of grace on their hearts. Mrs. W. and daughter were much impressed respecting the duty of baptism.

The next morning a messenger came after me to attend the funeral of the person before mentioned, which was proposed on the Sabbath following. Upon reflection, I concluded it was my duty to go. In the interim I rode to Anson, where I found a small Congregational church, to which I preached in the evening, and at their particular request I preached again the next morning. This was a solemn and refreshing season. Here I found two pious women, who had long been waiting for an opportunity to embrace the ordinance of baptism. One of them had been a member of a Congregational church. A meeting was appointed accordingly on the Monday following at Sandy-river, with a view to the administration of the ordinance.

On Lord's-day the funeral above mentioned was attended. This was a most solemn season, and I hope it will long be remembered. On Monday, when, agreeably to previous appointment, the people came together, it appeared that the Lord was in the midst. The four females mentioned above came forward, and offered themselves as candidates for baptism; and after obtaining satisfactory evidence of their gospel qualifications, we repaired to the water, where the ordinance was performed according to the usage of the primitive church. The last of the four was a youth. When I took her by the hand, she turned about and addressed the assembly in the following manner: "Glory to God, since I have been standing here by the water, I have felt the love of Christ flowing into my soul. I am now willing to turn my back on the world, and follow Christ." This had a very solemn effect on the assembly; almost every eye flowed with tears. After the baptism, we returned from the water, rejoicing in the belief, that the Lord had graced his own ordinance with his divine presence.

The next day I crossed both rivers, and preached in the afternoon on the east side of the Kennebeck. After sermon, a woman who came about five miles to hear the word, arose and related her

experience and wished to be baptized. It appeared that she and her husband had both experienced religion about eighteen years ago. They had walked with the Methodists about five years, and when they could no longer have fellowship with them, they concluded to walk alone. They had been long praying for a Baptist minister to come that way. The woman wished to know whether I had faith in the ordinance ;* for, said she, I cannot be baptized by a man that has not. I was satisfied that they were taught of God, and therefore baptized them. I preached several times in the place. There appeared a very solemn attention, and some awakenings among the people.

I next proceeded up the river to Carpitunk Falls, there I was obliged again to leave my horse, and crossed the river on a *float*. I travelled up the river as far as Sugartown on the Million acres (so called.) Here I found a little church in good health, and in union. I tarried over the Sabbath, and broke bread to them ; and after preaching to them a number of times, and enjoying some soul-reviving seasons, I took leave of them, and returned down the river, preaching in all the neighbourhoods through which I passed. Many of the people appeared to receive the word gladly.

After travelling six days in the cold, and in storms, and through the snow, I met with a fall upon the ice, which lamed me for some time. I at length got to my horse, and was truly glad to find my faithful servant. These circumstances often reminded me of the travels of my dear Master, which served greatly to enliven me in my journey.

In returning down Sandy-river, I visited some of those whom I had lately baptized, and found them on the wings of faith, *going on their way rejoicing*.

After spending four Lord's-days among the needy and destitute, I returned home, and through mercy found my family all well. I have travelled upwards of 200 miles, and tried to preach 27 times, baptized six, and broke bread once. I have been kindly received in all places, and found an effectual door opened for the preaching of the word.

I remain your sincere brother in the kingdom and patience of Jesus Christ,

HENRY KENDALL.

Extract of a Letter from the Rev. Mr. Hale, dated Sedgwick, Dec. 11, 1813. Addressed to the President of the Society.

Mr. Hale has for several years been chiefly employed in the service of this society : but it now appears that he has accepted a call from the church and society in New-Charlestown, to become their stated pastor, with the privilege of itinerating part of the time. After stating the above circumstances, he remarks :

“ THE people with whom I contemplate settling, are, generally speaking, poor, although they appear to be very industrious. Many

* By faith in the ordinance, we presume no more is meant, than that the administrator believed it to be the only divinely appointed way.

Ed.

of them, when they moved into this wilderness, were much embarrassed, and many of them have not as yet paid for their lands, which keeps them still poor. I expect to receive but little help from them at present. They are yet in an infant state. There are about fifty families in the town, and forty-eight members belonging to the church; a few of them belong in neighbouring towns.

I expect to set out for New-Charlestown and the region about it, the first of next week. I have lately returned from those parts. When I left them, there appeared to be some awakening in the town of Corinth, adjoining N. C. I baptized two young converts a few weeks since, and a number more appeared to have an awakened concern for their souls. I hope the Lord has much mercy in store for them. It is probable I shall spend part of my time this winter in that region, and a part of it to the Eastward, if in the service of the Society. I shall submit to the pleasure of the Society, whether New-Charlestown have a proportional part of my service this winter, or at any time after.

I remain yours, in the bonds of the gospel,

Rev. T. Baldwin.

HENRY HALE.

P. S. Dear brother, remember me at the throne of grace, that I may be led and kept in the path of duty; for there is my comfort and safety.

Write to me if you have leisure, and direct your letter to Sedgwick. H. H.

REVIVALS OF RELIGION.

From Thompson, in Connecticut.

ACCOUNTS have been received from different sources of a very interesting work of God's Holy Spirit, in that town. We regret that a particular statement which was expected, has not been received.

It is understood, that this work began in the Rev. Mr. Dowe's society, at a conference meeting, and soon spread into different parts of the town, taking in its progress some of all denominations. We do not know the exact number received by either denomination; but think that 30 or more have been added to the Baptist church under the pastoral care of the Rev. Mr. Crosby.

In a letter of Feb. 18, from our esteemed brother Gano, of Providence, to a ministering brother in this town, he writes as follows: "I received your letter, upon my return from Thompson, last Friday, where I had been spending a few days, in witnessing a gracious work of God: indeed it is a most precious season. I baptized eight persons on Tuesday, and five on Thursday. There are a number more who appear to have *passed from death to life*. Let us continue praying to our gracious Lord, "*Thy kingdom come*;" for he who taught us thus to pray, has power to answer our petitions in his own appointed time. For he will most assuredly extend his gracious reign, until the earth shall be full of his glory."

HARTFORD.

The friends of evangelical truth will also rejoice to learn, that there is a good work going on in the city of Hartford, principally among the Rev. Dr. Strong's people. We hope hereafter to be able to lay before our readers a more particular account of this, and of the above.

EDINGTON.

Extract of a letter from Rev. J. Woodbury to Rev. Dr. Rogers, dated Aug. 23, 1813.

"I HAVE been reminding our brethren of the importance of Religious Institutions; but have met with little encouragement on the subject. In the Circular Letter of the Chowan Association, the India Mission and Translations are named; and I hope it will be a mean of exciting the churches to the apostolic duty of missions. Religion is not so flourishing here among the *whites* as in months past; but with the *blacks* it is rapidly rising. Almost every month 8, 9, 10, and more, are baptized; and in respect to piety, I think many adorn the doctrine of Christ beyond what the whites do. They have regular stated meetings, a convenient hour, and a black brother to preach to them. Our ministers will not consent to have any black man ordained.

At a place in this State called North-West, 30 miles from Norfolk, (Virginia) there is a special revival of religion. After sermon nearly all the crowded congregation request to be prayed for. Truly God is spreading his salvation over the earth.

I have been much afflicted with ill health for some time past, and for a month have been confined to my chamber. Through the tender mercy of God, I am now so well as to go out again, and preach *Jesus and the resurrection*.

God, in his wise and holy providence, has taken one of my lovely children from this world of sorrow; and I much fear the other will soon follow, as it is very unwell at present. It was the saying of a pious Divine, "We have something every day to part with, until we part with all; and in the end, to find all in Christ."

RICHMOND.

ONE of our correspondents at Philadelphia, under date of Jan. 14, writes as follows: "We hear of a great revival of religion in Richmond, Virginia. Fifty-seven baptized in one day. Two young lawyers of talents and respectability commencing Baptist ministers, &c."

From another, dated 29th.

"I HAVE heard of a great revival of religion at Richmond; fifty were baptized in one day, and among these were some of the most respectable inhabitants."

Still later.—A young gentleman to his father in this town, dated 27th ult. gives the following: "A very considerable reformation is going on in the Rev. Mr. Bryce's society, principally among the blacks. Seventy were baptized this morning."

BAPTIST FOREIGN MISSIONARY SOCIETY, IN N.Y.

Mr. Editor,

IT will be gratifying to many of the friends of Zion, to know, that our Baptist brethren in New-York do not view the situation of the heathen with indifference. In conjunction with other sects of our country, they are at length coming forward to the help of the Lord against the mighty. They feel themselves obligated to lend their aid, in scattering the mists of ignorance and superstition, and in promoting the downfall of those cruel and impure rites, which awfully prevail among idolatrous nations. They wish to send them in exchange, "the glorious Gospel of the blessed God," which diffuses light, peace, purity and joy, wherever its influence is felt.

On Monday evening, Feb. 21st (a plan having been previously formed) a meeting was convened at the Baptist meeting-house in Mulberry-street, for the purpose of forming a Foreign Mission Society. A much greater number attended than was expected. The services were commenced by a song of praise—a portion of Scripture was read—the divine blessing was sought by prayer. A short address was then made, in which the object of the meeting and the importance of Missionary efforts were particularly explained and enforced.

It was an interesting and delightful season. The business of the evening was harmoniously conducted. The Constitution which had been previously drafted, was, with slight alterations, unanimously adopted; but for want of time, the choice of officers was deferred to a future evening.* A liberality was manifested on this occasion which does honour to the Christian character, and which shall not fail of a present and final reward; though it will be cheerfully acknowledged to be a reward of *grace*.

When we look around us, and see the great exertions which are in operation for the spread of the Gospel; when we perceive Christians of different denominations losing sight of minor subjects, and uniting all their energies in one grand effort for the destruction of the man of sin, and for the advancement of the Redeemer's empire throughout the world, have we not reason to hope, that the glorious day foretold in ancient prophecy is dawning upon us?

The distribution of religious tracts, the widely-extended circulation of the Holy Scriptures, the establishment of Missionary Societies, and the important stations already occupied by our Missionary brethren

* The Constitution of a Missionary Society, lately formed in Baltimore, has also been received by the Editor.

ren in heathen lands, are to my mind a sure pledge that God is about to bless the world beyond what has ever taken place.

The time will come, when the Lord will "pour out his Spirit upon all flesh;" and though the approach of this epoch may be gradual, like that of the sun, till he reaches mid-day height, yet it is not the less certain. In the economy of Providence, means may be necessary, to hasten the glorious period for which we look. They shall not be wanting. The facility with which they are collected, and the vast extent to which they are employed, surprise every intelligent beholder, and appear next to miraculous. And these *shall increase*, till a knowledge of the Lord shall cover the whole earth, as the waters cover the bed of the great, deep.

O that every Christian who reads this may consider it an honour to be a worker together with God! What can be more congenial with the feelings of a pious and benevolent heart, than to become happily instrumental of increasing the knowledge of the true God and the Saviour; and of diffusing that Gospel which alone can raise man from a state of misery and degradation, to a state of joy and blessedness, which shall be as durable as the eternal throne!

Go then, in imitation of your divine Master, and work while it is day; the night cometh when no man can work. You will soon be called to give an account of your stewardship. O how important it is, that you should be found faithful and active.

May it not be supposed, that the happiness of glorified saints will be enhanced, by knowing that their efforts on earth were blessed to the salvation of poor heathens. While they will ascribe all their bliss to Him that washed them from their sins by his precious blood, they will exult that they did any thing on earth, which God was pleased to bless for reducing guilty rebels to his authority, and making them meet for the inheritance of the saints in light.

A Friend of the Heathen.

Obituary.

MR. MILES PHILLIPS was born Jan. 3d. 1760—at Pontypool, in Monmouthshire, Wales. His parents were godly persons, and members of the Baptist church at Penygarn, of which the late Rev. Morgan J. Rhees was pastor. The deceased made a public profession of his faith in the Lord Jesus, when he was about twenty-six years of age. In the year 1797, he removed from Wales to America. After his arrival in this country, he resided four years at the Welsh settlement in this State (Pennsylvania.)

Since that period, he with his family has continued in Philadelphia. His profession of the religion of Christ, it is believed, has been without blame. His habits of life were inoffensive and obliging. His numerous family and his Christian brethren, in his kind and gentle deportment, beheld an amiable instance of one aspiring to the character and blessedness of a peace-maker. His mind was well informed in the doctrines of the Gospel. With his bible he

was very familiar. Often in the circle of a few pious friends he evinced that his knowledge of sacred truth was correct and extensive. The worship of God was his delight. Not only at seasons when public services were conducted, but at prayer meetings, he was ever present, unless by sickness or unavoidable avocations prevented. He discovered and rejoiced in the amiableness of the tabernacles of his God.

His health for many years past has been imperfect, but he experienced no degree of indisposition that confined him to his bed, until the summons arrived to call him from these abodes of imperfection and sorrow. During his late and final affliction, his mind was generally calm. At one time he complained that the enemy appeared to place before him, as he is said to have done before Martin Luther a catalogue of all the offences he had ever committed, but the same source of consolation which cheered the heart of that eminent reformer gave relief to his; "the blood of Jesus Christ his Son cleanseth us from all sin." During his illness he often expressed his unreserved reliance on the atonement of the Lord Jesus for life eternal; frequently saying, "this is my anchor—I cannot give up my anchor—it entereth into that which is within the vail—there it is safe."

On Sabbath last, in conversation with his afflicted partner, he stated his cheerful hope that he should soon enter the house not made with hands eternal in the heavens, where he was persuaded himself and his companion would meet again to part no more for ever. He repeated with uncommon expression a beautiful Welsh hymn whose chorus is 'The eternal Sabbath of the Lamb is at hand, where pain and sorrow are not known!' Reminded by a friend that the better country, which is a heavenly one, was before him, the tears bursting from his reviving eyes, he lifted his hand and cried, O that country—that country!

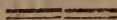
The Wednesday evening preceding his dissolution, his children were collected around his bed, when he gave them a most affecting farewell address, observing that "some of the family will be up in the realms above;" but "O" he added "how awful, if some of you should be sent down to hell and shut up with devils forever there. O my children there is a dreadful hell—flee from the wrath to come—watch and pray, that ye enter not into temptation. O that I may meet you at the marriage Supper of the Lamb." On being told by his afflicted partner that he would quite exhaust himself, he answered—"O my dear, but the subject is so important—it is so important." When prayer was offered by his bed-side and the salvation of his children became the subject of petition, he discovered the strong desires of his soul for their salvation by adding Amen! Amen!

* It is said, the wife of Martin Luther came to him one day and cried out, O my dear husband, the devil tells me, 'I can never be forgiven; my sin is too great for a Saviour to pardon!'—With his usual bluntness and energy he answered, "Bid him go and tell Christ so!"

He often expressed his entire resignation to his Father's will. Yet the desire remained to depart and be with Christ. Told by a friend, that whom the Lord loveth he chasteneth, his heart was filled with joy at the idea that the saints are chastened of the Lord, that they may not be condemned with the world. It was said to him 'Is not the Lord to you a strong hold in this day of trouble?' he answered, "O yes, O yes!"—"Dont you find him merciful and gracious?" "O yes, ten millions of times more than I deserve!"

On the 22d of October, at midnight, the cry came, in obedience to which he departed. A few seconds before his death, his physician asked him 'Do you find Christ still precious to your soul,' he answered—"O yes—yes!"—"Have you a desire to depart and be forever with Jesus?" "O yes, O yes, always!"—He then asked one of his daughters to elevate his head a little. While she was performing this kind office of filial affection, he fell asleep.

His funeral sermon was delivered the succeeding Lord's-day evening, to a large assembly in the Baptist meeting-house in Sarsom Street, of which church he was an honourable member—from Nahum i. 7. "The Lord is good; he is a strong hold in the day of trouble, and he knoweth them that trust in him."



SALEM BIBLE TRANSLATION AND FOREIGN MISSION SOCIETY.*

THIS Society held its annual meeting on Tuesday, Jan. 4, 1814, at the Vestry of the Baptist Society in Salem, (Massa.) The following gentlemen were unanimously elected the Board of Managers for the ensuing year, viz.

Rev. LUCIUS BOLLES, *President.*

Rev. JEREMIAH CHAPLAIN, }
Rev. EBENEZER NELSON, } *Vice-Presidents.*

JOHN MORIARTY, *Corresponding Secretary.*

MICHAEL SHEPARD, *Recording Secretary.*

EBENEZER SECCOMB, *Treasurer.*

Trustees, John Page, Stephen Webb, Michael Webb, George Peirce, Robert Upton, Robert F. Cloutman, Nathaniel W. Williams, John Brown, Francis Lamson, jr. Jonathan Bachelder, Benjamin Kent, Asa Woodbury.

In the evening of the same day, the Anniversary sermon was preached by the Rev. Mr. SHARP, of Boston. At the conclusion of the services a collection was made to aid the benevolent objects of the Society, amounting to sixty dollars.

The Board of Managers of this Society have voted to unite with other Societies, in the formation of a General Committee to manage the affairs of the Mission; and have appointed the Rev. Lucius Bolles as their delegate to attend the contemplated meeting at Philadelphia, for that purpose.

* This account would have been inserted in a previous part of this Magazine, had it been seasonably received.

The Treasurer of this Society has received the following sums since the statement published in Vol. iii. p. 286—287, of the Magazine, viz :

From the Members of the Society, their annual subscriptions	
and donations	\$ 151:50
Collected at Rev. Mr. Bolles's Meeting-house	60:60
John Kenrick, Esq. of Newton, by L. Bolles	10:
George Evans, collected at different times	68:05
L. Bolles, for Dr. John's sermons	1:43
George Evans, by L. Bolles	2:
A friend to Missions	5:00
Friends in Beverly,	3:48
Mrs. Richards	1:
Beverly Female Mite Society	12:
Salem Female Cent. Society	87:51
A female Friend, by L. Bolles	4:
Samuel Kemp	1:
	<hr/>
	\$ 407:37

EVENING REFLECTIONS.

THE fun is fet, the day is clos'd,
The night is come, the world's compos'd,
And cares are laid aside :

So fly my days without control,
Like rolling spheres around the pole,
Or swift as meteors glide.

My life at best is but a span ;
The days are few laid up for man,
To number here in pain :
Each moment clips the little space,
Contracts the span, cuts short the race,
And winds the mortal chain.

Soon will the wheel to pieces break,
The fountain dry, the fabric shake,
The silver cord untie :
My day will end, my night will come,
My body lodg'd in yonder tomb,
My soul above the sky.

Well, if my day must end so soon,
The morning sun go down at noon,
The present I'll improve :
I'll watch the moments as they fly,
And none mispent shall pass me by,
While I have power to love.

I'll strive to make my *calling* sure,
To reach the mark, the prize secure,
And wait the crown in view :
I'll take the cross, the shame despise,
And seek my mansion in the skies,
And bid the world adieu !

Then break, thou wheel, thou cord untie,
Thou fabric fall, thou fountain dry,
And night thy curtain spread ;
Go down my sun, wind up my chain,
Contract my span, and end my pain,
And lodge me with the dead.

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